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from its content he forbears to inform us. I can find, however, nothing in his description of a noble and progressive nature that is not compatible alike with an optimistic and a pessimistic theory. To any one who is conscious of a constraining impulse to realize the best of which he is capable, and perceives that that is alone possible in a world of like-minded strivers, there is at once spring of strenuous action and well-defined obligation. The "ethical man," just because he is man, with a man's interests, affections, and aspirations, may be moulded with either heaven or Nirvana as super-terrestrial goal. When Dr. Wenley has come to see that, he may write a more broadly philosophical, and not less edifying book.

W. C. COUPLAND.

LONDON.

NATURAL RIGHTS. By David G. Ritchie, M.A. London: Swan Sonnenschein & Co., 1895. Pp. xvi., 304.

There is so much that is interesting in this book, that we cannot help wishing that it had been more completely worked out, especially in those parts in which Mr. Ritchie applies his criticisms to the solution of current social problems. The earlier chapters of the book are occupied mainly with an able sketch of the origin of Natural Rights in the appeal to Nature against a *merely* external authority. This involves reference, not only to the American and French Declarations of Rights, but also to the Sophists, to Aristotle, to the Cynics and Stoics, to Cicero and the Roman Law, to Thomas Aquinas and his successors, down to Rousseau, who, with his own particular doctrine and its consequences, occupies a chapter to himself. As the whole of this historical survey occupies only seventy pages of large print, and is moreover freely interspersed with anecdotes and digressions into the nineteenth century, the student finds himself at the end of it in a somewhat breathless condition, which is perhaps an inevitable consequence of being taken so rapidly through so many centuries. But it is always open to the student, when he has once been shown the way, to retrace his footsteps and extend his knowledge; and it is no little service to have shown so clearly how the doctrine of Natural Rights is but one among many social theories.

In criticising the practical application of this doctrine, Mr. Ritchie again covers a large ground. In chapter v. he considers the question, "What determines rights?" and concludes, as against

authority, nature, and egoistic utilitarianism, that rights depend upon the social organization. He then proceeds, in Part II., to discuss "Particular Natural Rights," and shows that they all of them lead more or less to contradiction which can only be solved by reference to the social welfare. It is more especially in some of these chapters that we wish Mr. Ritchie could have carried his criticism further, and have dealt more completely with the problems which he raises. In the chapter on the Rights of Property, for instance, he deals with a subject than which none is of more interest at the present moment, and in which it is of the utmost importance to weigh carefully the conceptions and the social interests involved. We are told in the preface that this chapter is a reprint, which may account for its brevity of treatment; but in a book of which the aim is to criticise the doctrine of Natural Rights, we should have expected to find a more weighty discussion of the problem which is mainly disturbing society to-day. Perhaps Mr. Ritchie will at some future time help us further in this direction. Meanwhile, we do not think his own description of his discussions (p. 275) as "tedious and intricate," a happy one; they are certainly not tedious, nor are they intricate in any marked degree. Indeed, we think that if Mr. Ritchie had followed the clue of his own criticism a little further he would have come to different conclusions, at any rate on one or two points. For instance, on p. 63, *apropos* of the question of cooking, which is so curiously a stumbling-block to many of our Socialist friends, a picturesque and pathetic description is given of the model British householder and his wife, who have so much to do that they have no time to "possess their souls before they die." The former has to be "king, high priest, finance minister, foreign secretary, minister of war, besides earning his own income," . . . while the latter is "queen, minister of the interior, diplomatist, master of ceremonies, minister of fine art, minister of education, besides being mother of some of her subjects, nurse of some of them, and foreman in a domestic factory." But is not this wide and varied life (which, we confess, inspires us with admiration rather than pity) the very fulfilment of the theory that the individual life is most fully realized in the performance of social functions? and is not Mr. Ritchie, in deprecating it, the victim of an insidious little "natural right" which suggests that the individual must assert himself against the duties involved in his position as a responsible member of society? He has a "natural right" to "possess his

soul;" and this is to be done, not by enlarging his life, but by contracting it! as if the individual were a sort of moral sea-anemone which "possesses its soul" when it has folded up all its feelers and tentacles round its dinner, and refuses communication with the world about it.

Of course Mr. Ritchie would not accept this interpretation, but to us it seems the logical outcome of the attempt to find salvation in a merely external organization of kitchens and workshops. We find the same tendency to a superficial view of the relation between society and its members in his treatment of the family. "No real or positive equality in social conditions can be secured so long as individuals are looked at in any respect as members of families, and not in every respect as members of the State alone." This extraordinarily dogmatic statement is based on the argument that if two workmen have equal wages, while one has no children and the other has six, there is no equality in their social conditions; and Mr. Ritchie goes on to the still more startling assertions that the State can only secure the real well-being of its citizens by taking over the functions of which it deprives the family and performing them in a higher and better way, and that all modern States are moving in this direction. To critics of the Socialist position, again, there is something a little quaint in the claim for Socialists that to them is the credit of pointing out the errors of those who wish to strike at the symptoms of the disease without removing the causes.

But Mr. Ritchie's aim is "to set people thinking;" and though he has been unable in his concluding pages to refrain from proclaiming his Socialist beliefs, he maintains for the most part the impartial attitude of the critic who is engaged in testing the real values of things. His book should serve its purpose, for it raises many questions upon which the thoughtful reader will be stimulated to meditation.

H. DENDY.

LONDON.

**WEALTH AND MORAL LAW.** The Carew Lectures for 1894. Hartford Theological Seminary. By E. Benjamin Andrews, D.D., LL.D., President of Brown University. Hartford, Conn.: Hartford Seminary Press, 1894. Pp. 135.

Though this little book hardly bears out the promise of its title and is nowise a systematic exposition, it discusses a variety of economic questions in an unusually large-minded and discriminating way. It is made up of lectures given before a theological